1: Hollis G-5 (ca. 1894-1904) 1905
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'N-gumot.—'L-omun le-'n-gumoto o-'l-doinyo ŏpuru.

Etii en-gumoto o-'l-doinyo ŏpuru, nĕji sii Ol-doinyo orok[2], netii 'l-tuñganak loo'l-Masae atwa inna-kumoto. Naa, tini indashe te-'n-netaan, niniñg ol-toilo loo-'l-tuñganak eipoto, niniñg sii 'n-giahu ecito.

Epwo 'ñgorŏyok asai inna-kumoto ne'ya 'm-bŭurto e-kulle, oo 'n-aishi, oo 'ng-orn, neshum te-inne, nepŏnu 'l-tuñganak le-'n-gumot kewárie áinos.

Kake nepwo 'gorŏyok ólupin inna-kumot amu meiyŏuni 'n-dŏkitin aye.

Naa, ten eim il-tuñganak omon lemeiyólo innakumoto, ore pe eduñg en-jani atii álo e-'n-gumoto, neimu e-arge.

Caves[1].—The story of the cave in the mountain of smoke.

There is a cave in the mountain of smoke, or as it is otherwise called Donyo Erok, in which Masai live. If you stand near its mouth you hear the voices of people calling one another and also the lowing of cattle[3].

Women go to pray at this cave, and take with them gourds full of milk and honey and butter, which they leave there. The inhabitants of the cave come during the night and eat these things.

Barren women, however, do not go to the cave as their offerings are not accepted.

If strangers who do not know about the cave cut a tree near it, blood is seen to issue from the wood.

'L-omon le-'n-gumoo o-'l-keju le-'m-bagasi oo 'l-Lumbwa.

Etii en-gumoto o-'keju le-'m-bagasi, a ninye tjo 'Ashumba Ol-keju loo-'l-makai. Neji, pe eriku Naiteru-kop ilMasae li-epa kunna-kwapi, nepuku te-'ng-álo e-'l-doinyo keri[4], nebaiki Ol-doinyonyuu[5], nedol

The story of the cave of the Athi River and the Lumbwa Masai.

There is a cave near the River Athi, which river is called by the Swahili the Hippopotamus River. It is believed that when Naiteru-kop brought the Masai in olden days from the district round about Kenya, and they arrived at Donyo Sabuk,

[1] There are numerous traditions connected with the caves which exist in Kamiland. The stories here related are examples.

[2] Lit. the black mountain.

[3] For a somewhat similar tradition amongst the Taveta concerning the crater Lake Chala, vide The Africa Society's Journal, No. 1, 1901.

[4] Lit. the spotted mountain.

[5] Lit. the fat mountain.

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il-kulikae inna-kumuto, nejiñg, nepwo el-lötöto oo-'ng-olofigi tomon, nebaya ol-bälbäl le-'makat, nepuku te-inne-wëji, nemanyisho.

some of them saw this cave and entered it. They journeyed for ten days and eventually reached a salt lake, where they came out of the earth again and settled.

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Ore lello näji 'l-Lumbwa, neikununo anaa 'l-Maasae, kake eata 'n-gurman.

These people are the Lumbwa, who in appearance are like the Masai, but they till the earth[1].

[101]

[1] The Lumbwa Masai reside partly near the Natron and Manyara Lakes. Their settlements are called 'n-gurman or plantations.

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Kitala.

593 Ten ĕar il-Maasae 'ñgorŏyok enye, etii naapwo kitala, netii naañgiri, nemepwo.

Ten ĕar ol-móruo e-ñgorŏyŏni, neipiri alo kitala, naa ten neme kitok-tŏki eitaruciye, nelo eng-aji o-'l-poror lo-'l-móruo lenye.

Ore po eriku lido idya-ñgorŏyŏni naabŏmo kitala, nemeitŏki ol-openy ear, amu [626] ĕore lido-tuñgani lo-'l-poror lenye medek.

Naa, ten eitaruo e-ñgorŏyŏni en-dŏki kitok, p' eiyŏlŏu ajo ĕari, nelo eng-añg e-menye, neishori en-giteñg nalŏtu [431] e-ñgorŏyŏni aaiye ol-móruo lenye.

The refuge[1].

If the Masai men beat their wives, some go and seek refuge elsewhere, whilst others suffer and stop at home.

Should a husband beat his wife, but not badly, she will seek refuge in the house of a member of her husband's age.

When the man with whom she has taken refuge returns her to her owner, the latter does not beat her again, for he fears that he will be cursed by the members of his age.

If a woman commits a serious crime, and knows that she will be beaten in consequence, she goes to her father's kraal, and is given an ox, which she takes to her husband and begs forgiveness.

En-gĭa.

964 55 Ten ĕŭ ol-tuñgani loo-'l-Maasae, neiturŭari ten a en-gurŭi, aruki ol-murŭi, aruki e-ñgorŏyŏni; nenuki eng-arua too-'l-tuñganak lenye.

Ore ten etii en-dŏki naipotyuki inne-arua, neishori ae-arua nemenyikita en-e-'lde ĕina.

Ore ten ĕŭ ol-tuñgani oti ĕŭ Ol-ŏnana, nemeiyut te-'ng-añg e-menye en-nanai amu

Death.

On the death of a child, or a warrior, or a woman amongst the Masai, the body is thrown away[2], and the person's name is buried, i.e. it is never again mentioned by the family.

Should there be anything which is called by that name, it is given another name which is not like that of the deceased.

For instance, if an unimportant person called Ol-onana (he who is soft, or weak, *or gentle*) were to die

[826]

[1] Divorce appears to be unknown amongst the Masai.

[2] The body is always taken to the west of the kraal, towards the setting sun. It is laid on the left side with the head towards the north, so that the face looks towards the east. The legs are drawn up to the chest, the left hand supports the head, and the right arm is folded across the breast.

[823]

6: Thomson K-3 (1883-1884)1887
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was not even put through the horrors of the tub. Sometimes, however, his mother, in a fit of affection, and imbued with the belief that some day he would make a name for himself as a smasher of skulls and a lifter of cattle, would make up an unctuous and odoriferous composition of grease and clay, and anoint him therewith till he shone forth with a splendour dear to the Masai heart. On these occasions he would strut forth with all the pride proper to a small boy who has just had a suit of new clothes.

And so life went on, and he was promoted to the rank of a boy proper. He was provided with a real bow and arrow. A square piece of sheep-skin was tied over the left shoulder, leaving the legs quite bare. He now began to cultivate, not a moustache, but his ear-lobes; that is to say, he took means to stretch them out till they would almost touch his shoulder, and he could nearly put his fist through the distended portion. This is done by first putting a slender stick through the lobe, and gradually replacing it by a bigger, till a piece of ivory six inches long can be inserted lengthwise.

Our hero now looked longingly forward to the day when he should be a warrior; but meanwhile he must employ himself herding the goats and sheep. This was his first occupation. He had by this time acquired some notion of the geography of the country around, as his parents had not been stationary, having been compelled to move about from place to place according to the pasturage. The donkeys on these occasions conveyed their household gods, though his mother had to carry nearly as much, and build the hut after. He had also to accompany his parents in moving up from the plains to the highlands in the dry season and rice curd in the wet season. Beyond these studies in practical geography his education proceeded in a very irregular fashion. He learned something of the mystery of the universe by hearing his elders continually howl out prayers by the hour together to some unseen Being called Ngái (God, or the heavens). He heard also that the place of Ngái was among the eternal snows of Kilimanjaro, or that the thunders of Donyo Ngái (an active volcanic mountain) were His voice.

It is very pleasing to think of Mosa at this period reclining under a bush or standing watchfully over his flock with one foot brought up to his knee and supported by his bow, trying to penetrate the great problem as to the whence, whence, and whither of life. We can imagine him appeal-

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619 728 After a battle of the Masai among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and sandal thongs. This is called etabaschage megiria — exchange of skin capes.

726 701 484 The length of the stretches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. If one considers, [702] however, that the training of warriors consist only of marching, that, [276] aside from their weapons, they carry nothing heavy, and before their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry

701 182 147 271 troop. The tales of the caravan people relate miraculous things about the speed and endurance of the Masai warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Masai with those of the Europeans in the tropics. The untenableness of such a comparison is obvious. One also often hears how the Masai are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their

701 182 271 [823] long migrations. The Masai, however, knows perfectly every little spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made [824] out of foot-long taps bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited

701 183 221 by their water content to quench thirst. They serve him, /104/ just as the wild honey, not infrequent in the steppes, also serves as food on the march. A curious bird, the honey indicator (Cuculus indicator, called [825] ol jabonot by the Masai), leads the Masai to the concealed honey holes. [826] *As soon as it sees human beings it calls with a strident sound and then* flies slowly to the nearest honey place, to which the people follow it [825] in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after

/176 cont./

231 192 ol ubóbo (o ubobi), full-grown female head of small livestock;
ol baíbo (ol baíbi), young male head of small livestock;
en baíbo (o baíbi), young female head of small livestock;
ol elérai (ol elero), head of small livestock only a few days old;
ol ong (ol ongi), goat buck;
ol gíne (ol gínedji), castrated goat buck;
en gíne (ol gínedji), she-goat;
en gíne elebuk, she-goat that has dropped young several times;
en nábon en gíne, she-goat that has not yet dropped young;
olkhaléio l en gíne, male kid;
en baíai' en gíne, female kid;
ol mereghich (ol meregenchi), ram;
ol gér (ol gerí), castrated ram;
en gur (i gura), sheep;
en gur elebuk, sheep that has dropped young several times;
en nábon en gur, sheep that has not yet dropped young;
ol haléio l en gur, male lamb;
en baíai' en gur, female lamb.

233 311 [123] The far greater part of the steppes offers excellent pasture; only smaller or larger isolated stretches are quite unsuitable for this. The Masai know these precisely and scrupulously avoid them. What makes them unusable is first of all the occurrence of grass that brings about digestive disorders and the lack of salt in sufficient quantities, through which a similar effect is brought about. In good pasturing places one [135] always finds salt licks. The rain water standing in a depression in the ground has leached out the very calciferous earth and, after evaporation, [125] has left behind a more or less strong, gray crust of salt. It is self-evident that one avoids those places about which the presence of the above-mentioned harmful insects is known. It is striking, however, that ticks are not feared at all.

961 233 When the pasture around the kraal has been grazed off, a change of dwelling is decided upon, which takes place as soon as a new pasture grounds has been chosen by a few people sent out. Then there is activity in the kraal long before daybreak. After the cows have been milked, the cattle moves off as the first party. Then the herds of goats and sheep follows, and after these /177/ the calves. Young

/306 cont./

821 light. The nubes minor and major /the two Magellanic Clouds/ are
[M16] two lakes from which the cattle of 'Ng ai drink. The Pleiades
(ñ goiwa), through their rising in the west, announce the onset of
the great rainy season named after them. In Orion λ and the two
small stars beside it form a constellation called 'ñ golia • the
widows. The stars δ, ε, ζ, θ and the two small stars on a line with
it form another constellation. In it δ, ε and ζ are three ol morue
who are about to marry three widows. /307/ This constellation is
called 'ñ gapiak • the remarried widows, in contrast to the three
[M16] 'ñ golia, who stand alone. The two large stars in Centaurus (ol
erogo) and the four principal stars in the Southern Cross are boys who
tend the cattle of 'Ng ai, which are represented by the small stars of
[M87] the Milky Way. A ring around the sun or moon heralds rain. For
the warriors on an expedition this phenomenon is regarded as prom-
ising rich spoils. Just as sun and moon have made a kraal for them-
selves, so will the warriors on their way have to lay out such a one
for the captured livestock (1).

• [823] 1. For the cardinal points (e' lobot Eng ai •
the sides of God) the Masai have the following
names: North • Kipeikib or Kipeikib, which
also designates the land of the original home.
South • e' mpost, i.e., the battle; it is the
direction in which the Masai traveling south
always had to endure new battles against the
long-settled ol mpg. East • engilebunoto olg
gilat • the sun rises. West • eudoljanoto olg
olon • the sun sets.

782 In case of distress, danger, sickness, or other calamities, all the
people pray to God. Otherwise the men say a prayer mostly only on
special occasions, whereas the women pray daily, mornings and
[184] evenings. Children do not pray at all in some districts, in others only
the girls pray, and in still others all children learn it at the age of
[823] six to eight, usually through their mother. In praying, one turns the
face to the north, or in the morning toward the rising sun and in the

/3v? cont./

782 evening toward the setting sun. Both the original home of the Masai
• [823] and the paradise where the souls of the deceased live lie in the north.
Every prayer, as a rule, begins with 'Ng ai paainai or 'Ng ai aromumo
or 'Ng ai atasaia, i. e., Dear God, I pray, I plead. Following this a
praying woman thanks 'Ng ai for having protected her and hers and
prays to him further for protection, for the preservation and increase
of the livestock, and that many children may be granted her. During
the prayer she extends her arms toward the sky. During this she holds
bunches of grass in both hands or only one in her left hand, while she
has tied several blades around the right upper arm. With every prayer
the woman offers a little milk to God. Either she squeezes a few drops
out of her own breast -- and, to be sure, the right one -- or she pours
a little on the ground out of a gourd bottle. She offers a similar
sacrifice morning and evening during the milking, in that she lets a
little milk flow to the ground both from the udder and from the milk
vessel.

As has already been mentioned, men in general only rarely pray.
[813] The married men belonging to the El kiboron lineage, who often pray
morning and evening, form an exception. I must leave it undecided
as to whether all do this regularly, since I met only a few old men of
this small and now very dispersed lineage. Among other married men
there are also individual ones who pray to God every morning to keep
them and their healthy and to give them a goodly number of wives,
children, and livestock. /814/ But these are exceptions. As a rule
they content themselves with greeting God, in the morning after
having left the hut, by spitting several times in a northerly direction,
sometimes also in the direction toward the rising sun. The prayer
of the old men runs 'Ng ai paainai, tadjabage ai nanu, ojaga o
nagiti = Dear God, also protect me, give me strength! The younger
men, the warriors, pray in the morning, before they set out for a
meat meal in the forest, and during it in the morning and in the
evening. Furthermore, on a war expedition they pray daily, early
in the morning before marching off and in the evening after arrival
in camp. In doing so they squat close together, while a leader (ol
oigwenani) and a benefactor (o garnoto) go through the group.